THE BRETHREN'S EVANGELIST
A Religious Weekly,
Having the BIBLE for its Creed.

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EDITORIAL CORRESPONDENCE.

To finish up at Carleton, Nebraska, I will say that I found quite an improvement in the place since 1873, when wife and I visited there. The town has improved several hundred per cent. It contains several stores, a bank, shops, &c., and promises much for the future, Brethren H. M. Lichty and Daniel Saylor are in the banking business and land agency, and are doing well; but brother Saylor thinks he prefers farming, and the prospects now are that Prof. J. B. Whipkey will take his place in the business. Brother Albert Saylor was formerly a partner in the bank, but he has now taken an interest in the same business at ———. Brother Wm. S. Lichty is in the furniture business, and is doing very well. Brother Frank P. Beachy is in the Hardware line, and has a good trade. We visited all the families of Brethren in the place, except brother Daniel Saylor's, who were from home. So were also brother John R. Lichty's. We passed the place of brother Jacob and sister Maggie Miller, near town, and regretted very much that we could not stop even a few minutes, but the train had to be met.

We also visited our cousins, Emanuel and Alexander Holsinger, and found them in health and good cheer. They were there in '73, and at Alex.'s we found one of the horses which had served us in our Kansas expedition, an account of which was published in the fall of the same year, and which gave us not much favor with some Kansas people. I preached at Allen's school house, on Tuesday evening, near the spot where in 1873, we preached the first Dunkard sermon that was preached in this vicinity. A Brethren church should be organized in this place shortly, and we hope the western ministers will attend to the matter. The German Baptists have a church here, but it is not very promising.

Thanks to brethren Albert Saylor and Will. Lichty for several messes of wild duck.

On Wednesday afternoon brother Albert Saylor brought me to Hebron, a distance of fourteen miles, in one hundred minutes, a little of the fastest driving of the trip westward.

We took the train at Hebron, county seat of Thayer county, and came to Red Cloud that night. While at breakfast next morning, at the hotel, who should step into the dining room, but brother Peter A. Beachy, who is located at the place. He kindly assumed the expense of our entertainment, and accompanied me to the train. We also had the pleasure of meeting the husband of sister Emma Spanogle, whose name we have forgotten. She is now visiting friends in the East.

Thence to Oxford, on the B. and M. R. R. Dined at Mr. Armsberger's son of Elder J. Armsberger, of Maple Grove church, Kansas. Here we were met by brother John Frank, formerly of the Berlin church, Pa. He conveyed me to the home of Brother Israel Bear, about fourteen miles southwest of Oxford. These friends seemed to be much rejoiced to have me with them. Brother Israel is married to sister Hattie Siebert, and her brother Frank was also at their house. On Friday evening I preached in their new frame house, into which they intended to move on next day, thus dedicating it as a house of prayer. At this meeting there were present, besides those already mentioned brethren Peter and Daniel Baer and their wives, also formerly from Somerset county, Pa., and under our pastoral care. It is pleasant to renew such close relations so far from home. Ministerial visits are much appreciated in the far west by our isolated members. If any one doubts it let him try it. We also visited Ella Maple, formerly Siebert,) who resides in Beaver City, and is in the Millinery business, and is doing well. We regretted that her husband was not at home during our visit. Here, too, a church should be organized, as there are seven members living here. We suggest it should be called the Somerset church. All were in good health and cheerful spirits. They have a fine country, but needs many improvements.

On Saturday morning brother John Frank (not Frank John) took us on a spring wagon, *en route* for Maple Grove colony, Kansas. At mid-day we were midway, which was exactly at the house of brother Keylon Heckman's, of Salem College associations, whose post office address is Smithton, Norton county, Kansas. They had just moved into a brand new sod house the day before, and though not yet very fully fixed up, were as friendly as ever, only there was a vein of sadness in sister Heckman when we parted. Poor woman! She is not yet fully reconciled to her surroundings and isolations, but we hope she will be as happy as ever soon. They expect to go into the mercantile business at the above place, and are building a house for the purpose.

In the evening we arrived at brother Michael Lichty's, a fellow minister, and eldest son of brother Solomon Lichty, deceased. We have been corresponding with brother Michael for several years, but had not met him before, and the meeting was therefore all the more interesting. And now we were in the Maple Grove Colony, of which we had heard so much, several years ago, in the way of appeals and receipts for and during the famine of 1880, occasioned by the great drouth. When we sat down to the supper table that evening it did not look much like famine. The present has been a plentiful season, and bright prospects are before the colonists.

In the evening there were services in the sod church, at Bell. Bell consists of the said sod church, an abandoned sod house, and an unoccupied store room, and a sod farm house or a farm sod house. The post-office at present is one mile farther west, at a store and dwelling which is called Rockwell City, and Mrs. Rockwell is postmaster, Dr. Rockwell having died some weeks ago.

The appointment this evening had been made for brother Heckman, but through his courtesy, I preached, he closing the meeting. Here we met many of our Brethren whose names we had known but whose faces were unfamiliar. Also our cousin, Simon Holsinger, and sister Carrie, his wife, and one of our correspondents, at whose house we sojourned during our stay, and where we received cheering letters from home. How much comfort there is in a good letter, to a homesick man.

On Sunday morning was the German Baptist regular appointment, and brother Heckman preached a good sermon, which we could endorse. After the meeting one was baptized by them. In the afternoon we preached the funeral sermon of sister Asch, who died a few days previously.

In the evening was our turn again, and we continued the meetings during the week so far, which is Tuesday afternoon. Our meetings were well attended, and the sermons carefully listened to. On Monday I visited Elder Jacob Armsberger, and had an interview upon the state of the church and its interests. Brother A. feels a deep interest in the success of the cause, and has made great personal sacrifice for it.

We expect to leave here on Thursday, for Portis, Kansas, and thence to Burr Oak, and then perhaps, home for a few weeks' rest.

H. R. HOLSINGER.

ARISTOCRATIC CRITICISM OF A YOUNG LADY'S CHOICE OF A COACHMAN.

There has been a great ado made through the papers during the last few months concerning the circumstance of a marriage by a young lady of wealth to her coachman. The comments have all been disfavorable to the taste of the girl in her choice of a husband, but not a word is said about the coachman's choice. The chances are, however, that the coachman is quite as much to blame as the girl, and the possibility is that he has equally as much reason to regret his choice of a wife as she has to regret her choice of a husband. At all events the fact that he was a coachman and she an heiress is no evidence that they are wrongly mated, nor does it prove on which side the disparagement if any, exists. A coachman may be superior in every way to an heiress, and the fact that this heiress married the coachman may be evidence in itself that she had superior sense for an heiress. An heiress with less sense might have married some booby with plenty of money but with far less brain and heart than the coachman possessed. Whatever may be said of the mental or moral endowments of either it is altogether probable that they are as well mated as the generality of married people.

It should be remembered that girls who have refused boatmen, wood choppers, wagon-boys, printers and others in the ordinary walks of life, have thereby missed their opportunities of becoming the wives of philosophers, poets and presidents, and men who have married heiresses have had cause to regret the price they paid for the inheritance.

The French and Chinese are still at war, and the cholera still exists in France and Italy.

"WHY MEN FAIL," REVISED.

Brother Fahrney's article on the above subject, is wholesome, as it awakens thought in the mind of the reader, and after all, this is the highest order of literature. Even should the article bring forth antagonistic thought, its effect is more telling than that which we read and with little or no thought accept as "good."

Superstition is surely a mountain in the way of moral and intellectual advancement, and like other obstacles must be removed ere the way can be called straight. Educating the mind is the only way by which superstition can be removed. *Education* is to the student what a lantern is to a man in the dark, on a strange road; it will not show him the direction he should take, but it is the only means by which he can find his way.

Education is not a stamped cure for all aches; but surely no one can be cured of superstition without education.

The brother should not confound Religion with Superstition. True there is a false religion, but in the true religion, of which we only speak, there is no superstition. Religion is the highest sense of moral obligation, which man owes to his God, and it constitutes nothing dark or incomprehensible, and will admit of no excesses, which always tend toward superstition.

Superstition springs from allowing the mind to grope in the dark, but when the light—education—appears, there is no groping, and as we near the dawn of the twentieth century, behold! Education and Religion walk hand in hand. For, we are told that at last Science proves the authority of the Bible. Then, as Science proves the Revelation, our public schools could not get a more powerful work than our dear old Bible.

The last clause of brother F.'s article, methinks is savory of superstition. When we send our children to public school, it is our desire that they get a start in the right direction, and everything to further this end should receive attention from the instructor. Children make models of their teacher, if he be worthy his vocation, and if they fail to find their teacher a Christian, it will give opportunity to the youthful mind for doubt; which if not carefully removed by home influence and teaching will make the child a skeptic, or little better, a moralist.

Church and state is divided, but the state is not separated from the teachings of the Bible.

QUERIES AND ANSWERS.

What do we understand by "a peculiar people" in Titus 2:14? A. G.

A great hobby has been made of this word. The idea that the Lord's people are to be a *peculiar* people, has led some, and no doubt many of them well meaning people, through ignorance to believe that this means that Christians should make themselves *odd* and different from other people by their style of living or dressing. This phrase is used as an argument in favor of uniformity in a peculiar fashion of dress. In the above verse the peculiarity of God's people is definitely mentioned as being zealous of good works.

Then again in 1 Peter 2:9, we have the same word again. While the word peculiar gives the indirect meaning of the original, yet we may be led astray by clinging too closely to the English word. The original Greek word means an acquiring or obtaining possession, as by purchase; a laying up, a keeping, and also a saving preservation, as in Hebrews 10:39. The marginal phrase in the Oxford Bible says "a purchased people"; in the Revised New Testament it is "a people for God's own possession"; in the Emphatic Diaglott it is "a people for a purpose. So we see, that this old hobby of an odd or peculiar dress will find no sanction here. The peculiarity of God's people consists of sterling worth, old-fashioned piety, void of ignorance and superstition.

What are we to understand by "Moses' seat" in Matt. 23:2? T. S. R.

The description which Christ gives of the Scribes and Pharisees, even in this chapter, and the woes he fulminates against them, apart from other considerations, are sufficient to show, that among all the corrupt sons of Adam, they were the most corrupt. They were indeed the children of the devil." Notwitstanding this, they are allowed to occupy the most influential positions.

The probability is, that the seat of Moses does not here refer to the political, but to the religious authority of Moses. The allusion is probably to the pulpit set up in the synagogues, (Nehemiah 8:4, 9.) for the declaring and interpreting the law to the people. Those who occupied this pulpit in the synagogue were said "to sit in Moses' seat," inasmuch as their work there was the exposition and enforcement of the tenets of the Mosaic economy. The Scribes and Pharisees assumed this position.

Elder Hetric's sermon was crowded out of our little paper this week.

Editorial Miscellany.

The editor of the Queries and Answers department is ready for more questions.

E. L. Yoder expects to preach for the Brethren in Perry county next Saturday evening and Sunday.

Edward Mason commences a protracted meeting at Lexington, Preble county, Ohio, on November 16th.

Governor Hoadly, of Ohio, has issued a proclamation appointing Thursday, November 27th as a day of thanksgiving.

H. R. Holsinger was at Burr Oak, Kansas, when last hear from, expecting to start homeward the latter part of this week.

We have on the hook a sermon from Elder J. W. H. Bauman, which we will publish some time when our paper is larger.

Brother A. D. Gnagey went to Preston county, West Virginia last week to be present with the brethren at their lovefeast occasion.

Brother Cyrus Kimmell desires correspondence with Brethren living in Kansas with a view of locating there. Address Ainger, Williams county, Ohio.

Our order for paper was not filled promptly this week hence we go to press with a half-sheet. We will make it up to our subscribers before the year rolls round.

Brother Mallott is holding forth at Auburn, Ill., preaching the Gospel. Some have been added, and others are counting the cost. Correspondence crowed out.

Brother Alvin Cober preached for us last Sunday, the first time since his affliction. Though feeling weak, the sermon he gave us was strong and the words were full of good cheer.

We meant to send a prospectus to all friends of the EVANGELIST last week. If we have missed any by mistake we will be glad, upon information, to supply them with the necessary outfit.

There are some of our agents in arrears for this years paper. Now is the time to square up old accounts before opening the new, and we will need all the money due us before many days.

The new church that was dedicated at Tiosa, Indiana, is a beautiful structure, and what is good about it is, that it was dedicated free from debt. Brother Bashor preached the dedicatory sermon.

We have news to the effect that the Piegan Indians are dying of starvation, the result of a reduction of the appropriations of the Indian Bureau. This does not speak well for a Christain Nation.

Who are the ministers of the churches of Virginia, named Pleasant Hill, Roane county, and Prosperity, Wirt county? Will some one be kind enough to send the above information to this office?

Remember that now is the time to begin the work of canvassing for the EVANGELIST for 1885. Have your lists filled out and sent in early. Remember that new subscribers will get the remainder of this year free.

Both the great political parties claim the election of their respective candidates. The official count of the vote of the state of New York is necessary to decide the issue, and at the hour of going to press this count has not been announced.

It is a fact that during the political campaign just closed, staid merchants and professional men have paraded the streets all night in mud and rain. If such a zeal and energy could be awakened in favor of church work, wonders could be accomplished.

Balsbaugh stands in defense of the Gospel this week. Our object in publishing Dr. Miller's article was to have it replied to by brother Balsbaugh or some one else. We are of those who believe that the truth will lose nothing in the forum of free discussion.

The professor of religion who remains awake during the hours allotted by nature to sleep, to hear the returns from the election, and can scarcely keep awake on Sunday, during the sermon, evidently has a greater interest in Cæsar's kingdom than in Christ's.

We have received no full report from brother Bashor's South Bend meeting, but we learn indirectly that he could only continue the meetings one week on account of other appointments. Three additions are reported to us and an interesting meeting.

It is gratifying to notice that new students are still arriving. Sister Wooner is affording an opportunity for club boarding, which is a very cheap way of boarding when students wish to devote some time to their own interests. The Hall is somewhat populous but there is room for many more, especially ladies.

The notice of the Lanark church dedication came too late for insertion last week. And just here we want to say that all notices of that kind